

Pam
Africa

**METHODIST
MISSIONS
IN**

Africa

By RALPH E. DODGE



A Madonna of Africa

Africa—four times as large as the United States—larger than the United States, China and India combined—has many races, several types of civilization, and eight hundred and fifty known languages and dialects among its one hundred and fifty million people.

METHODIST MISSIONS IN

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Africa has been and is one of the most rewarding mission fields. It is estimated that one-eighth of the population is now Christian. Almost everywhere the doors are wide open to the Gospel.

In size, Africa is second among the continents of the world: from north to south there are nearly six thousand air miles and from east to west over three thousand. The climate ranges from sub-tropical to tropical and torrid and back again to temperate. Rainfall also varies from sparse to moderate to heavy in different sections, and the soil also differs in the various areas.

The great material wealth of Africa is in minerals, which, on the basis of present discovery, make her one of the wealthiest continents of the world. The water power from the broad rivers, which rise in the equatorial rain belt and circuitously wend their way to the sea, has by no means been harnessed; there is enough potential power available to industrialize the entire continent.

Modern cities with running water, sewers, dial telephones, and electric lights are rapidly appearing in Africa. The air age has conquered the dense jungles, wide gorges, and shifting sand dunes. World, na-

tional, and local air routes cross and re-cross the continent, joining Timbucktu to Paris, Leopoldville to Brussels, Luanda to Lisbon, and Johannesburg to London and New York. Now that distances, diseases, and ignorance in Africa are being conquered, the new day for the old continent dawns, hot, humid, and rather cloudy.

AFRICAN OPPORTUNITIES

In all areas the opportunities are so numerous as to be embarrassing because of our limited facilities. Whereas in the past only a few of those needing medical attention came to the mission hospitals, today they come in overwhelming numbers. To the leper camps, maternity wards, pre-natal clinics, baby clinics, dispensaries, surgical units the trend is now to the mission hospital for anticipated needs as well as for real emergencies. Every Methodist mission hospital in Africa is running at full capacity and in many cases the waiting lists are long enough to be alarming. Dr. Hyla Waters, who has transferred from China to Ganta, in Liberia, wrote: "When I heard about the size of the clinics here I thought it was an exaggeration. It isn't. It's sober truth."

In the realm of the spiritual, Africa today has ears for any message of hope. The animistic religion is rapidly losing its hold upon the youth, especially upon the men. Christianity in Africa has an opportunity never before afforded. In all probability this unique opportunity will pass within a decade. Truly the fields are now white unto the harvest.

Largely because of ignorance and fear based on superstition, the Africans have not reaped the agricultural benefits of their tropical or sub-tropical climate. Vitamin-rich fruits were rarely cultivated because of the belief that one who planted the seed of a fruit tree would not live to eat of the produce. The rich soil has hardly been touched as a source of food for a hungry world.

In times past gardening was a job for women, while

the men provided meat or fish. But new methods are being introduced by agricultural missionaries and men and boys are turning to the soil. Scientific farming methods and new crops are now welcomed everywhere.

There has never been such an eagerness for instruction. Even in the rural areas illiterate parents are eager for their children to learn. Especially noteworthy is the influx into schools of African girls, who, as if awakened from a long sleep, are now seeking education.

AFRICAN NEEDS

There has been no needier mission field in the world than Africa. The animistic religion bound its adherents to continued darkness and fear. Ancestral worship

An African chief of the old type and one of his wives.



made any innovation a major misdemeanor, punishable by death. Because there was no vision of a savior, above that of the most noble of the ancestors, the multitudes died in darkness. Christianity is the hope of Africa.

Because of the high mortality rate, especially among infants and children, the population of Africa has increased only slightly during many centuries. Yet the Africans are a very prolific people. Diseases, the causes of which were unknown to them, reaped a heavy annual toll. Those who survived built up an immunity or partial resistance which marked them as superior physically until a more potent virus struck the community.

Each week thousands of people died without any medical attention. Hundreds of thousands of African women followed the animal urge to isolate themselves when the time of their confinement drew nigh, and thus they took to the tall grass and made maternity beds of the leaves of the forest or grass of the veldt. Contagious diseases often spread unabated, taking their toll of innocent infants. Dietary deficiencies lowered resistance to the numerous tropical infectious diseases, and germ-carrying insects abounded in the balmy climate.

The African spirit hut houses the spirits of departed ancestors.



METHODIST STRATEGY

Meet Current Need

As Christians we believe with Thomas Carlyle that "our main business is not to see what lies dimly at a distance, but to do what lies clearly at hand." Therefore at every point in our planning we must be conscious of needs as they exist today. To meet the current need as outlined above, the Methodists strive to maintain or reinforce mission work in four major fields:

1. *In the field of medicine* the strategy is to care for physical needs through surgical and dispensary care, while training African co-workers in preventative medicine. Nurses and orderlies are being trained for hospital service and for village dispensary and maternity work.

Full medical training is not yet offered in the areas occupied by The Methodist Church, but some students, aided by scholarships, are pursuing medical courses in European and American universities.

2. *In the field of agriculture* the goal, not yet fully achieved, is to have at least two professional agricultural missionaries in each annual conference. Africans are being taught to master the techniques of creative farming so that their dietary deficiency can be corrected. A higher rural economy will aid them in their struggle toward development. It will also make possible a self-supporting church.

3. *The field of education.* An illiterate continent cannot avoid being a drain upon world society. With all her potential wealth Africa could make a major contribution to the life of the world. But to do so it is imperative that her people have an opportunity for self-improvement through adequate educational facilities. To meet this need thousands of schools have been established throughout the continent. A beginning has been made in secondary education, but the vast majority of schools are of grade level for mass education. The plan is to provide more advanced educational opportunities as the need arises.

4. *In the field of evangelism* the Methodists have been very successful in training African evangelists. Thus, today the responsibility for the evangelistic work is largely theirs. Missionary effort in the field of evangelism is now generally limited to district supervisory work and the training of an effective African ministry. The goal is to establish a self-supporting and self-directing church that will have deep religious zeal and a broad vision.

Train African Leaders

The concept of Africans as inherently inferior to Caucasians is no longer held by intelligent persons. The apparent differences are now known to be due to environment and training. Where it is expedient to do so The Methodist Church is endeavoring to replace missionaries with Africans as fast as the latter can be adequately trained for leadership. Each outgoing missionary to Africa now knows that his supreme assignment is to train Africans to do any job so that when furlough is due he can, if need be, turn over his responsibility to them.

There are at least three reasons why it is so important gradually to relinquish responsibilities to the Africans. (1) The growing tide of nationalism may eventually force non-Africans from the continent, or at least make it advisable for them to withdraw from places of leadership in the church. A more cordial relationship will be maintained if the church moves in that direction before any pressure is brought to bear upon it from within the African community.

(2) The purpose of missions is to take the Gospel to non-Christians. When the power inherent in Christianity comes to fruition in producing capable national leaders of truly Christian character, the church is obligated to withdraw its foreign ambassadors to make room for the developing younger church leaders.

(3) As long as leadership is in the hands of representatives of the sending church, it is logical to con-

tinue to look to that church for heavy financial assistance. It is important, therefore, to encourage the leadership growth of Africans who will teach and inspire their people to carry the responsibilities of their church.

Foster Ecumenicity

In Africa, denominational ties are less binding than the bonds which hold Christians in fellowship in the Church Universal. Although as Methodists we are proud of our denominational heritage, we realize that our denominational interests must at times give way to those of the larger Christian fellowship.

There are three outstanding reasons why Methodists are interested in fostering the ecumenical spirit among the younger churches in Africa. (1) We think

A nurse treats a small patient in the dispensary at Old Umtali in Southern Rhodesia.



that the spiritual needs of the people of that continent can best be met by drawing the Christians into one strong inclusive fellowship. (2) A unified evangelical front is imperative in areas dominated by political Roman Catholicism. Without the strength which comes from unity, the evangelical witness would be silenced in some of the colonial areas of Africa. (3) Individual denominations do not have the resources to develop institutions of training which are now necessary. Even were resources available, to plan for institutions of higher learning on a denominational basis would be wasteful of both money and missionary personnel.

A Look Ahead

The future of Africa cannot be predicted with any degree of certainty. That the continent will not maintain her present relationship to the rest of the world is quite definite. Strong forces are working within the continent for radical reform.

Politically two trends are moving toward a head-on clash in the field of political science. In the Union of South Africa forced "apartheid" and associated practices tend to disenfranchise the African in his own land. The influence of the present government is quietly but rapidly spreading east, north, and west in the

Bishop Willis J. King and President W. V. S. Tubman of Liberia at the dedication of a church at Gbaranga.



sub-continent. Africans in areas adjoining the Union are finding their privileges gradually restricted by European or Colonial governments. In self-defense there is in formation in the various Colonial states a black political bloc, and its organization and strength are increasing yearly.

From the north and west of the continent come sweet refrains to eager ears: of promised independence to Libya, of African nationalists' election victory in the Gold Coast and rumors of anticipated victories in Nigeria and Sierra Leone. Thus, while in the north and west the Africans are being trained in self-government and are being prepared psychologically for independence, in the Union and adjacent political areas the vision of independence is gradually becoming dimmer.

With the present world trend toward the development of under-privileged people it seems possible that sooner or later the Africans will gain their political independence. In some areas where European interests are deeply entrenched and the white population is numerically increasing, there may be temporarily successful attempts to thwart the Africans in their march toward independence. But unless there is a return to another medieval era, with its accompanying suppression and exploitation of under-developed people, it is reasonable to expect that political independence will come to a major portion of Africa. It is hoped that even in those areas where tensions are now so great, an understanding can be effected. Should there be a stubborn resistance on the part of any major group to effect a compromise, the subsequent struggle may lead to open conflict.

Economically. For a land of extreme potential wealth, the indigenous people of Africa still have a very low economy. But income is rising rapidly, due to several factors: (1) Africa is slowly becoming industrialized, and with the growing industries there is an increasing demand for laborers. (2) New mineral discoveries call for expansion in a field in which most of

the workers are Africans. (3) Increasingly, the attention of Africans is being called to the richness of the soil for agricultural pursuits. (4) The influx of Europeans since the close of World War II has increased the demand for domestic employees.

With the increased opportunities for employment, the ready supply of labor is nearly exhausted, and in some areas, especially along the Rand, laborers are imported by the hundreds of thousands to meet the demands of the expanding mining industry. Although as yet there is no general shortage of unskilled laborers, the increasing demand and the limited supply tends to force the wage scale upward.

The importance of Africa in the world economy has greatly increased since the time when Great Britain considered Henry Morton Stanley's offer of the vast Congo basin a liability. As the resources of the continent are discovered and developed, the economy of the inhabitants will continue to rise.

Religiously. Encouraging is the fact that approximately one out of every eight Africans is a professing Christian. The force of animism has been broken by the Gospel witness plus the penetration of European civilization. Christianity has in many places won the religious loyalties of the people. If the church now can provide training institutions to prepare Africans for new responsibilities, evangelical Christianity will continue to influence nations in formation.

Culturally. Africa may follow the Western cultural pattern. It is becoming quite evident that in some areas there will be little attempt to conserve the patterns that are distinctively African, whereas in others there may be certain features of the traditional culture retained. Western education, both through mission schools in Africa and the training of African leaders in Europe and America, will do much to influence the cultural pattern of the continent.

A Look Backward

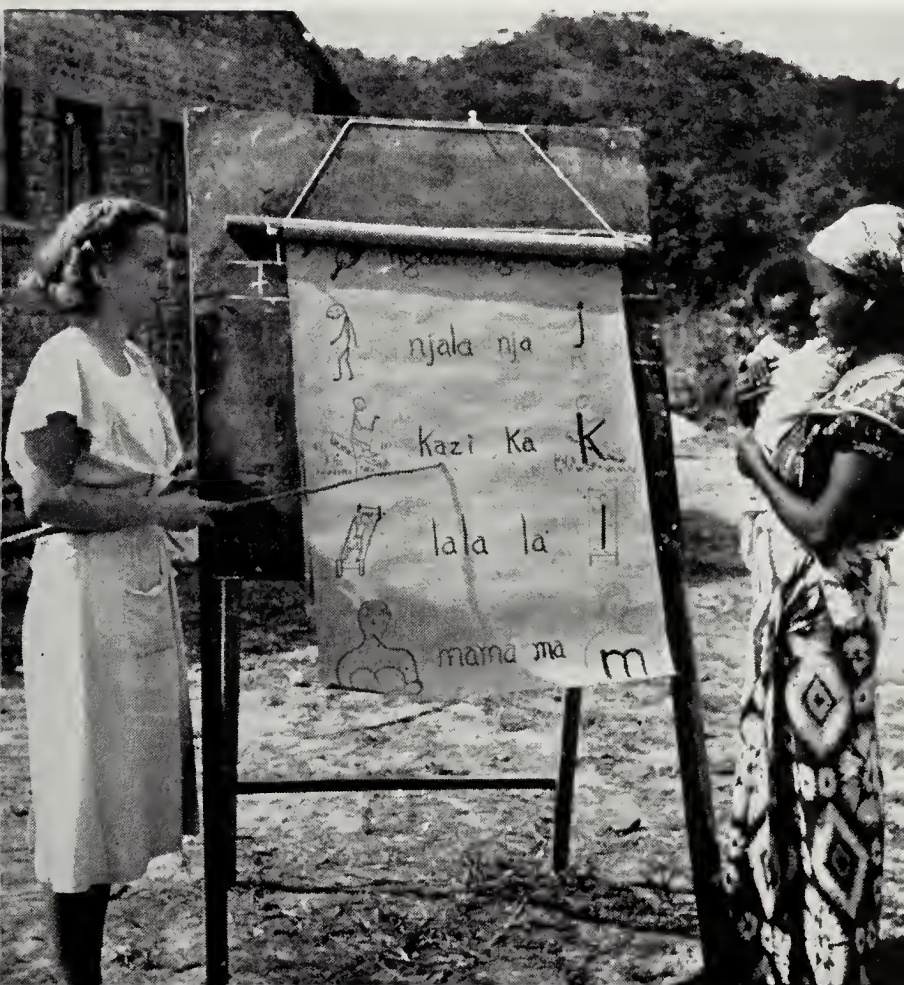
Africa used to be known as "the dark continent"

and "the white man's grave." The entire continent is not so considered today. To understand the modern Africa it is necessary to know something of her past.

Africa's Peoples. Ethnologists tell us that there are strong indications that the peoples of Africa originally came from Asia Minor in prehistoric times in one great wave after another, pushing south along the Nile valley and later fanning out toward the West. The negroid features have become accentuated because of the burning sun and other climatic conditions.

As part of the invading hordes, or possibly as aborigines of the continent, were the pygmies of the northern Congo and the Hottentots of the extreme south who form distinct ethnic groupings.

Teaching a woman in Africa to read by the Laubach method.



Then as laborers for road construction and in the sugar cane plantations, came contracted groups of Orientals. Since the turn of the century the migration from the East has continued, but in the last fifty years it has been largely of the merchant class. Easterners, who in general form a social group within the community, are distinct from either the Africans or the Europeans.

Since the beginning of the present century, and especially since World War II, large numbers of Europeans have sought more peaceful environment and freer enterprise in the continent to the south. Distinguishing the newer arrivals from the general pioneer of a half century ago is the fact that the modern immigrant comes with his family and possessions seeking a home rather than adventure. It is usually his avowed purpose to cast his lot with the developing country of his adoption.

A fourth ethnic group is formed from the mixture of any two of the above-mentioned peoples. In general the mulattos or "coloured people" of the Union, are a result of out-of-wedlock unions between European men and African women. With the migration of families to Africa, the number of such unions is rapidly decreasing, but the mulatto group will probably con-

Pastors at the Central Congo Annual Congo. They came from the Atetela tribe.



tinue because of the tendency of members to intermarry.

Africa's Religions. Animism was the common religion of primitive Africans. Practices varied from area to area, but in general, spirits, especially those of departed ancestors, were venerated. Tabooed were any innovations which would offend the wishes of ancestors long since departed. Charms were worn to ward off evil or unfriendly spirits; whereas amulets offered the protective favor of departed spirits. The highest good was to perpetuate the limited social group of which one was a member.

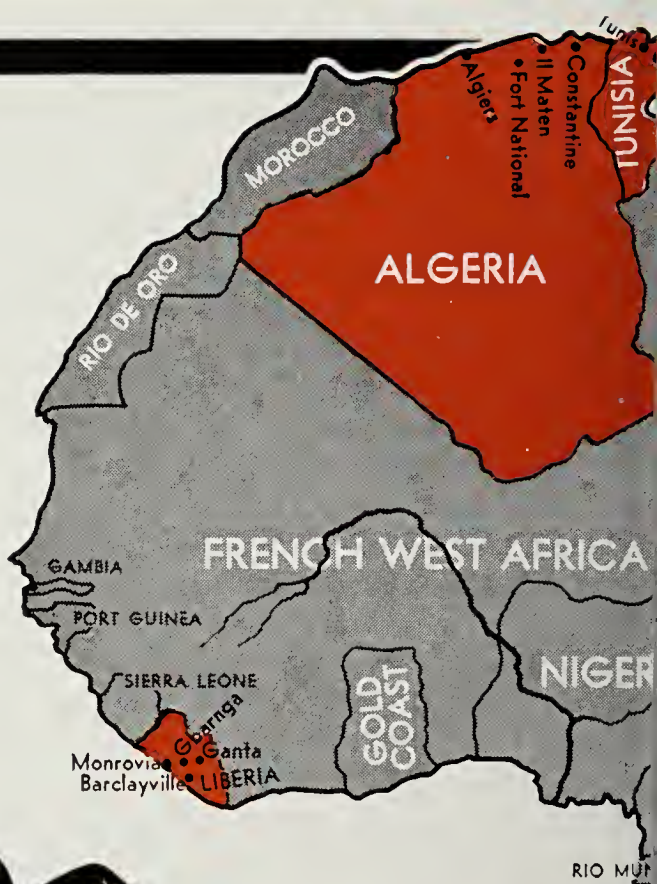
Islam, which overcame Christianity along the southern shores of the Mediterranean in the seventh century, is now active throughout most of the continent. South of the Sahara, Islamic influence is strongest along the coastal area where trade routes are more numerous.

Christianity, brought with the European conquerors and explorers, did not win many converts until the modern missionary movement disassociated it from conquest and exploitation. It has now won loyal support through ministering to the needs of the people.

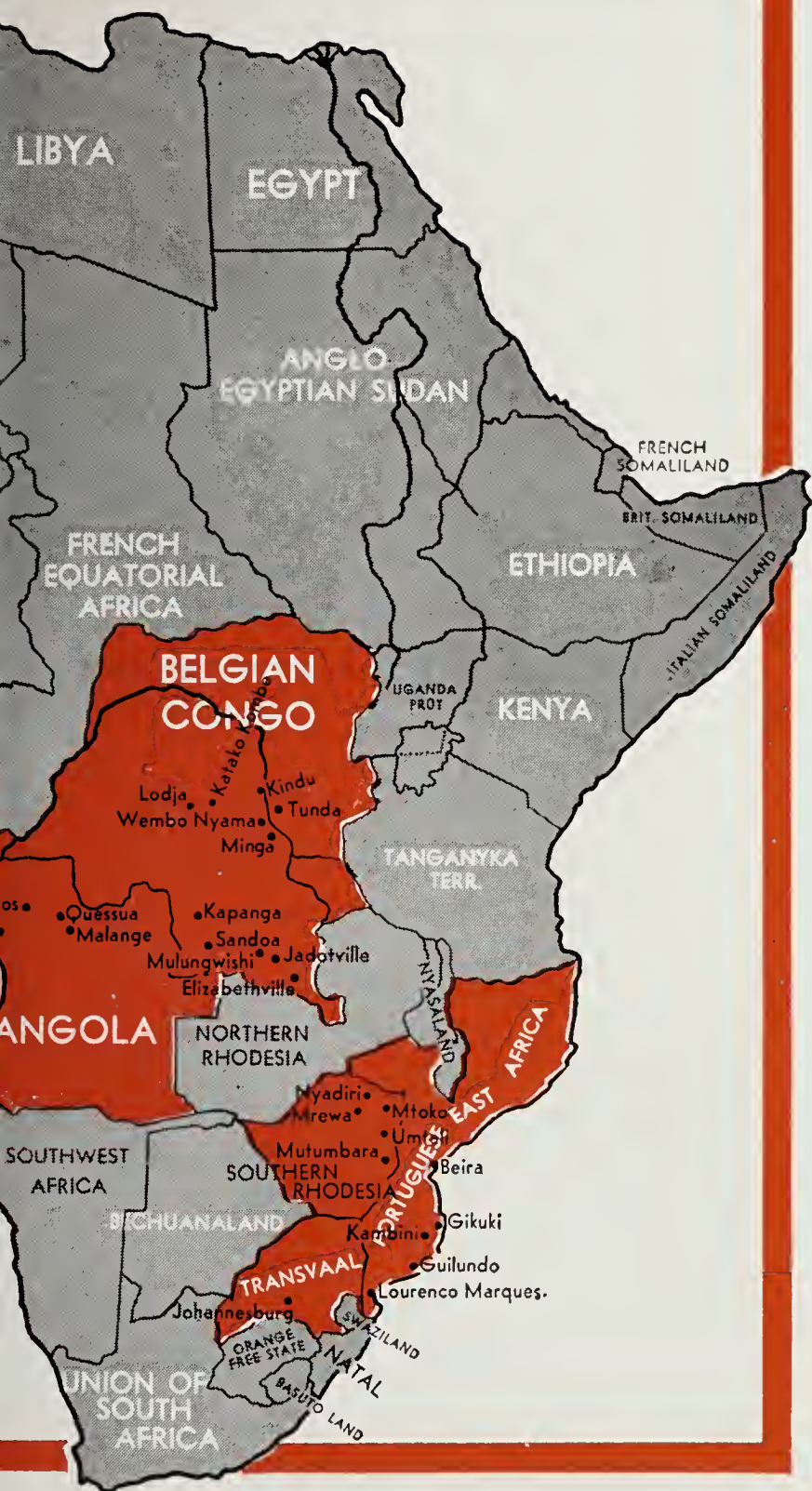
Partition of Africa. The great missionary explorer, David Livingstone, opened the path to Central Africa. Missionaries, traders, and explorers followed in increasing numbers, but it was not until the discovery of diamonds, gold, and rich veins of copper that an awakened Europe became aware of the commercial values of the continent.

In 1871 European nations had not been interested in Henry Morton Stanley's offer of the vast Congo basin which he had explored in his memorable 999-day crossing from Mombasa to the mouth of the Congo River. Only thirteen years later they eagerly sought to lay claim to any unpartitioned portion of the continent.

At the Berlin Conference of 1884 most of Africa was partitioned among Great Britain, France, Portugal, Belgium, and Germany, with Spain and Italy



SHOWING THE MAIN
CENTERS OF
METHODIST WORK



getting smaller shares. At the close of the first World War the former German colonies were placed under international trusteeship. Of the entire continent only Liberia, Ethiopia, Egypt, and the Union of South Africa remain outside the sphere of direct European influence.

Political Divisions. Today the political divisions of Africa are complicated and confusing, ranging from colonies to republics. The main classifications are as follows:

- I. Self-governing states: Egypt, Liberia, Ethiopia, Union of South Africa.
- II. Protectorates: Morocco, Zanzibar, Northern Rhodesia, Uganda, etc.
- III. Condominium: Anglo Egyptian Sudan.
- IV. Colonies: Belgian Congo, Ifni, St. Helena, etc.
- V. Overseas Provinces: Angola, Mozambique, St. Thomas, etc.
- VI. Departments of European States: Algeria, Reunion, etc.
- VII. Overseas Territories: Dahomey, Ivory Coast, Senegal, etc.
- VIII. Overseas Possessions: Ceuta, Melilla, etc.
- IX. High Commission Territory: Basutoland, Swaziland, Bechuanaland, etc.
- X. Crown Colony: Southern Rhodesia.

Children in a Methodist elementary school in Africa.



- XI. Military Government: Eritrea, Libya, etc.
- XII. Trust Territories: Cameroons, Togoland, Somaliland, etc.
- XIII. Former Mandate Territory: South West Africa.
- XIV. International Administration: Tangier.

CHRISTIANITY IN AFRICA

The Christian witness in Africa dates back almost to the beginning of the era. Church ruins along the southern Mediterranean coast testify to the strength of Christianity prior to the Mohammedan invasion in the seventh century. Among Africa's outstanding sons, St. Augustine ranks first.

The oldest consecutive Christian civilization in Africa is found in Ethiopia, where the Coptic Church has existed since the third century.

In modern times Christianity was carried by the early missionaries, explorers and colonizers. The King of Portugal sent priests to the lower Congo as early as 1500. David Livingstone found traces of the educational work done in Angola by the then expelled Jesuits when he crossed the African continent nearly a century ago.

Although European Protestantism became interested in Africa as a mission field much earlier, only after the death of Livingstone did the American churches give attention to the evangelistic possibilities among the Bantu. During the past seventy-five years most of the major Protestant groups have founded missions there. Numerous independent "faith" missions have been established, and in one area, the Belgian Congo, there are now more than forty distinct church and "faith" groups at work.

The penetration into the hinterland by the Protestants challenged the Roman Catholics to follow, although previously they had worked almost exclusively along the coastal area.

Today the approximately twenty million Christians of Africa are almost equally divided between Protestants and Catholics.

METHODISM IN AFRICA

A number of churches of Wesleyan tradition are operating missions in Africa. Numerically, the largest of these groups is the British Methodist Church. The Methodist Church of America comes second, with missions in seven different political areas. There are now seven annual or provisional conferences associated with American Methodism.

Also operating missions in Africa are the Free Methodists, the Colored Methodist Episcopal Church, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the American Wesleyan Methodist Church. Separated movements have led to the formation of several independent Methodist bodies.

METHODIST BEGINNINGS

Liberia

Melville B. Cox was American Methodism's pioneer missionary to Africa, and the mission he established was the first foreign endeavor of the denomination. In November, 1832, he sailed for Liberia to

The College of West Africa, Monrovia.



found a church among the recently repatriated freed slaves. Landing in Monrovia, he organized Sunday schools, but after a ministry of only five months he died, leaving behind him a challenge to evangelize Africa at all costs. His death bed plea, "Though a thousand fall let not Africa be given up," has inspired countless people and has been quoted in the missionary literature of all denominations.

The history of Methodism in Liberia dates from the arrival of the first repatriated freed slaves, some of whom were Methodists. The history of the mission, however, is intermittent, for there have been long periods when no missionaries have been on the field. The church has continued, nevertheless, and today it has nearly as large a membership as any conference in Africa.

In recent years the Woman's Division of Christian Service has reentered this field, from which the women withdrew in 1883, and has established a hostel for girls in Monrovia.

Other stations are Barclayville, Ganta, where a large medical work is developing, and Gbarnga, which was begun as a home missions project of the Liberia Annual Conference.

Angola

On March 18, 1885, Bishop William Taylor and a party of forty missionaries landed at Luanda, the capital of Portuguese West Africa. For including in the group some women and a few children Bishop Taylor was severely criticized by coastal colonists and government officials. After a few weeks in the port city, members of the group made their way inland. They sailed up the Quanza River to Dondo and then went overland to Malange, establishing a chain of three intervening mission stations enroute.

Many of these self-supporting missionaries died and others returned home, but from time to time new recruits were sent to hold up the sagging chain of missions from Luanda to the hinterland.



A sewing class of the W.S.C.S. at Mulungwishi.

When Bishop Taylor retired in 1896 his self-supporting missions were taken over by the Methodist Episcopal Church. Today there are four main stations serving an area of approximately 80,000 square miles.

In early days the Woman's Society operated a girls' school in Luanda, but in recent years it has concentrated its activities in Quessua, though the reopening of work for girls and women in Luanda is planned for the near future.

Southeast Africa

Bishop Taylor did not succeed in his ambitious attempt to establish a chain of self-supporting missions across Africa, but he did make a beginning on both the Atlantic and Indian Oceans. The Rev. Erwin H. Richards, pioneer of the American Board of Foreign Missions, had set up some work on the east coast between 1881 and 1888, and this was taken over in the latter year by Bishop Taylor. The staff of one missionary had not increased when Bishop Hartzell of

the Methodist Episcopal Church arrived in 1899. Three years later the work at Inhambane Bay, started by the Congregationalists and then nearly abandoned, was taken over by the Methodists.

Methodist influence has extended north, east, and south of Inhambane, with mission centers now located at Gikuki, Kambini, and Guilundo. Especially noteworthy is the agricultural work at Kambini, which is one of the best of its type in Africa. The Woman's Division has a strong educational program at Jerusalem, which is a part of the greater Gikuki station.

A Methodist press in Johannesburg supplies Christian literature for the area. A strong social evangelistic work is carried on in the mining center around Johannesburg for the many migrant workers from Mozambique.

A monotype operator in the Methodist Mission Press at Johannesburg.





The Ehnes Memorial Church at Old Umtali, erected in memory of a former missionary and treasurer of the Board of Mission and Church Extension.

Southern Rhodesia

Methodist work in Rhodesia was conceived when the Rev. Joseph Crane Hartzell was preparing an essay on the partition of Africa for a literary club in Cincinnati. A few weeks following the presentation of the essay he became a bishop and was assigned to Africa. The preparation of the essay had entailed considerable study, from which he gained several convictions concerning missionary work in Africa. Says he, "A few minutes after my election to the bishopric of Africa in May, 1896, a clear and positive conviction came to me that somewhere amid the advancing waves of Anglo-Saxon civilization sweeping northward toward the heart of Africa, and under the British flag, the Methodist Episcopal Church must have one or more great missionary centers." As an outgrowth of that conviction the missionary work in Southern Rhodesia was begun.

After spending nine months visiting the work already established in Liberia and Angola, Bishop Hartzell reached the East Coast of Africa and by train and muleback made his way to Umtali, to which place he felt that he had been definitely led of God. The town of Umtali had recently been moved to the site where

he found it, and the abandoned site, Old Umtali, was unoccupied. The villagers had left their houses and other buildings, and began anew near the railroad. When asked what would happen to the abandoned property, Cecil Rhodes said, "We will turn it into a mission."

A short time after making the statement, Mr. Rhodes met Bishop Hartzell. The bishop was looking for a place to establish a mission in British territory while Rhodes was looking for a mission executive to whom he could give the property. God had led these two men together, and the result was the establishment of The Methodist Church in Southern Rhodesia.

With Old Umtali as a center, the work has since grown to include Umtali, Mutambara, Mrewa, Nyadiri, and Mtoko, with schools and churches scattered throughout the intervening region.

North Africa

In 1907, a group of American Protestants stopped in Algiers, North Africa, en route to the World Sunday School Convention in Italy. An appeal was made to Bishop Hartzell to start a Methodist mission among the Muslims of the Mediterranean area. The churchmen on the ship pledged \$50,000.00, and the idea of a North Africa Methodist Mission was born. The work was actually inaugurated three years later with the arrival of the first missionaries.

From Algiers the work has grown west to Oran and east to Fort National, Il Maten, Constantine, and Tunis. Functionally, it is largely confined to educational and social evangelism, with special emphasis on hostels. Under the leadership of French personnel there are also two small clinics and a day school, operated by the Woman's Division of Christian Service, which actively participates in the total program.

Because of the traditional unresponsiveness of the Muslim population, the closing of the North Africa Mission has been considered repeatedly. However, since



The Lambuth Memorial Church at Wembo Nyama, in the Belgian Congo, named for the founder of the mission, Bishop W. R. Lambuth.

1945 there has been a fixed policy in favor of strengthening the mission in this area, where Methodism is the only evangelical church at work among the native population.

Central Congo

In 1910 the General Conference of the Methodist Episcopal Church, South, elected Dr. Walter Russell Lambuth to the episcopacy and assigned him to the far West, Brazil, and Africa, where a new mission was proposed. The following year Bishop Lambuth, in company with Dr. John Wesley Gilbert of the Colored Methodist Episcopal Church, visited the proposed new field among the Atetela tribe of the Belgian Congo, northeast of the area occupied by the Southern Presbyterians. Wembo Nyama, the village of the paramount chief, was chosen as the location of the first station.

In 1913 Bishop Lambuth returned to Africa with the first party of missionaries for the Central Congo. From the beginning in Wembo Nyama the work, a joint effort of the Foreign and Woman's Divisions, has extended in all directions, until today there are four

additional centers at Lodja, Tunda, Minga, Kataka Kombe, and another projected at Kindu.

Southern Congo

In 1910 Bishop Hartzell appointed the Rev. and Mrs. John M. Springer to the Lunda country north of Rhodesia. It was nearly five years later, on January 2, 1915, that the Congo mission conference was organized. At that time an area of approximately 160,000 square miles had been opened for mission activity. Springer became and remained a dominant personality in the Christian movement of the region and he was later elected as Bishop for Africa.

Stations were early opened at Kapanga and Sandoa, and later at Jodotville, Kanene, and Elisabethville. In 1940 the Central Training Institute was transferred from Kanene to Mulungwishi.

Rich ore deposits have made the Southern Congo the scene of vast mining operations to which hundreds of thousands of Africans flock. The regions around Sandoa and Kapanga are still predominantly agricultural.

The Woman's Division of Christian Service entered the Southern Congo after the unification of American Methodism. It now operates a girls' department in the primary school of Elisabethville and cooperates in the medical and educational work at Kapanga. It also anticipates an early entry into Mulungwishi.

Girls starting for work at the Agricultural Mission, Kambini.



METHODIST MISSIONS IN AFRICA

DFM—Division of Foreign Missions.

WD—Woman's Division of Christian Service.

JT—Jointly operated by both Divisions.

Membership figures are taken from the latest available statistics and are approximate in every case. They include both full and preparatory members. The total church constituency is much larger than the actual membership.

North Africa

Members 340; Preaching places 7

ALGIERS

Les Aiglon

Social Evangelistic Center

WD

La Palmerie Boys' Hostel

DFM

Student Hostel WD

CONSTANTINE

Social Evangelistic Center

JT

Gamble Memorial Home

(Girls' Hostel) WD

Hannah Goodall Center

WD

Bienfait Boys' Hostel DFM

FORT NATIONAL

Boys' Hostel DFM

Les Quadhias Social Evan-

gelistic Center and Dispensary JT

II MATEN

Primary School WD

Dispensary JT

Boys' Industrial Institute

DFM

TUNIS

Boys' Hostel DFM

Social Evangelistic Center

JT

CONFERENCE-WIDE

PROJECTS

Summer youth campus JT

Literacy and Literature

Program JT

Mobile Evangelism DFM

Boys' Clubs DFM

Liberia

Members 21, 881; Preaching places 140

BARCLAYVILLE

Primary School DFM

Rural Social Evangelistic

Center DFM

Boys' Hostel DFM

GANTA

Hospital JT

Primary School DFM

Boys' Hostel DFM

Girls' Hostel DFM

Leper Colony JT

Industrial Dept. DFM

District Evangelistic DFM

District Educational DFM

Nurses Training JT

GBARNGA

Primary School DFM

Boys' Hostel DFM

Girls' Hostel DFM

Agricultural — Industrial

Dept. DFM

District Educational DFM

District Evangelistic DFM

MONROVIA

College of West Africa JT

Primary School JT

Girls' Hostel WD

CONFERENCE PROJECTS

Conference Evangelistic

DFM

INTERDENOMINA-

TIONAL PROJECTS

Literacy & Literature JT

Cuttington Divinity

School DFM

Angola

Members 29,855; Preaching places 670

DEMBOS	Boys' Primary School DFM
Primary School DFM	DFM
Dispensary DFM	Boys' Hostel DFM
Agricultural — Industrial Dept. DFM	Hospital JT
District Evangelistic DFM	Nurses' Training JT
District Educational DFM	William Taylor Bible School JT
LUANDA	Agricultural & Industrial Dept. DFM
Social Evangelistic Center JT	District Educational (Quanza North) DFM
Primary School DFM	District Evangelistic (Quanza North) DFM
District Evangelistic DFM	Teacher Training JT
District Educational DFM	CONFERENCE PROJECTS
MALANGE	Religious Education JT
Social Evangelistic Center DFM	INTERDENOMINA-
District Evangelistic DFM	TIONAL
District Educational DFM	Evangelical Alliance JT
QUESSUA	Literature & Literacy JT
Girls' Primary School WD	
Girls' Hostel WD	
Kindergarten & Elementary School WD	

Central Belgian Congo

Members 15,184; Preaching places 353

KATAKO KOMBE	Boys' Hostel DFM
District Evangelistic DFM	Hospital JT
District Educational JT	Nurses' Training JT
Primary School DFM	District Evangelistic DFM
Boys' Hostel DFM	District Educational JT
Girls' Hostel DFM	Leper Colony JT
Dispensary JT	Rural Dispensaries JT
Agricultural & Industrial JT	TUNDA
LODJA	Primary School JT
Primary School JT	Girls' Hostel WD
Girls' Hostel WD	Boys' Hostel DFM
Boys' Hostel DFM	Hospital JT (Lewis Memorial)
Teacher Training for Rural Schools JT	Nurses' Training JT
Dispensary JT	Agricultural & Industrial DFM
Agricultural & Industrial DFM	Leper Colony JT
District Educational JT	District Educational JT
District Evangelistic DFM	District Evangelistic DFM
MINGA	WEMBO NYAMA
Primary School JT	Lambuth Memorial Hospital JT
Girls' Hostel WD	Nurses' Training JT

Primary School JT
 Teacher Training JT
 Press JT
 Rural Dispensaries JT
 Bible School DFM
 Agricultural Dept. DFM
 Industrial Dept. DFM
 Girls' Hostel WD
 Boys' Hostel DFM

District Educational JT
 District Evangelistic DFM
 CONFERENCE PROJECTS
 Religious Education JT
 INTERDENOMINA-
 TIONAL
 Congo Protestant Council
 JT
 Union Press JT

Southern Belgian Congo

Members 17,657; Preaching places 735

ELISABETHVILLE

Social Evangelistic Center
 JT
 Primary Schools JT
 Girls' Teacherage WD
 District Educational DFM
 District Evangelistic DFM
 Congo Book Concern JT

JADOTVILLE

Social Evangelistic Center
 DFM
 Primary School DFM
 District Educational DFM
 District Evangelistic DFM

KAPANGA

Piper Memorial Hospital
 JT
 Nurses' Training JT
 Primary School JT
 Girls' Hostel WD
 Boys' Hostel DFM
 Industrial Dept. DFM
 District Evangelistic DFM
 District Educational JT
 Leper Colony JT
 Rural Dispensaries JT

MULUNGWISHI

Dispensary DFM
 Primary School DFM
 Teacher Training DFM
 Theological School DFM
 Boys' Hostel DFM
 Industrial Dept. DFM
 Agricultural Dept. DFM

SANDOA

Kanene Medical Center
 DFM
 Dispensary DFM
 Primary School DFM
 District Educational DFM
 District Evangelistic DFM
 Agricultural & Industrial
 Dept. DFM
 Teacher Training for
 Rural Schools DFM
 Bible School DFM

CONFERENCE PROJECTS
 Religious Education JT
 INTERDENOMINA-
 TIONAL

Union Press JT
 Congo Protestant Council
 JT

Southern Rhodesia

Members 25,272; Preaching places 241

MREWA

Primary School DFM
 Boys' Hostel DFM
 Girls' Hostel DFM
 Agricultural & Industrial
 Dept. DFM
 District Educational DFM
 District Evangelistic DFM

MTOKO

Primary School DFM
 Boys' Hostel DFM
 District Educational DFM
 District Evangelistic DFM
 Agricultural & Industrial
 Dept. DFM

MUTUMBARA

Primary School JT
 Boys' Hostel DFM
 Girls' Hostel WD
 Agricultural Dept. DFM
 Industrial Dept. DFM
 District Education JT
 District Evangelistic JT
 Mother Hughes Maternity
 Center JT

NYADIRI

Primary School JT
 Girls' Hostel WD
 Boys' Hostel DFM
 Washburn Memorial Hos-
 pital JT
 Nurses' Training JT
 Baby Fold WD
 Agricultural Dept. DFM
 Industrial Dept. DFM
 District Educational DFM
 District Evangelistic DFM

OLD UMTALI

Dispensary JT
 Baby Fold WD
 Primary School JT
 High School JT
 Teacher Training JT
 Girls' Hostel WD

Boys' Hostel DFM
 Agricultural Dept. DFM
 Industrial Dept. DFM
 District Educational DFM
 District Evangelistic DFM
 Press DFM
 Seminary DFM

UMTALI

St. Andrews Church for
 Europeans DFM
 Girls' Hostel WD
 Social Evangelistic Center
 JT

District Evangelistic DFM
 District Educational DFM

CONFERENCE PROJECTS

Evangelistic Extension
 Work JT

Public Health Extension
 Work JT

Agricultural Extension
 Work JT

Literature & Literacy JT

Religious Education JT

INTERDENOMINA-**TIONAL**

Sofala-Manhica Evangel-
 istic Work DFM

South East Africa

Members 22,158; Preaching places 649

GIKUKI

Hospital JT
 Nurses' Training JT
 Leper Colony JT
 Hartzell Primary School
 WD
 Girls' Hostel WD
 District Evangelistic DFM
 Social Evangelistic Center
 JT

LIMPOPO

Primary School DFM
 Agricultural & Industrial
 Dept. DFM
 District Evangelistic DFM

KAMBINI

Dispensary JT
 Primary School DFM
 Boys' Hostel DFM
 Bible School JT

District Evangelistic DFM
 Agricultural & Industrial
 Dept DFM

Women's School WD

JOHANNESBURG

Social Evangelistic work in
 Mine Compounds JT
 Central Mission Press JT
 District Evangelistic work
 DFM

CONFERENCE PROJECTS

Literature & Literacy JT

INTERDENOMINA-**TIONAL**

Sofala-Manhica Evangel-
 istic Work

Lourenco Marques Social
 Center

Evangelical Alliance

EDITORIAL DEPARTMENT

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THE METHODIST CHURCH

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